



Sri Vishnu Sahasranama Bhashya
DASA-SLOKI GUNOTKARSHA BY BHEESHMACHARYA
A Commentary on the Opening Verses of
Sri Vishnu Sahasranama - Bheeshma-Yudhisthira Samvaada



PREFACE: THE DOCTRINE OF GUNOTKARSHA

INTRODUCTION

The Scene: A Battlefield Dialogue

The Great War of Mahabharata has ended. Prince Yudhisthira, though victorious, is mentally depleted, haunted by the suffering and death the war left in its wake. Seeking the

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

"Supreme Path" and the "Supreme Dharma," he approaches the dying grandsire, Bhishma, who lies upon a bed of arrows. At the suggestion of Lord Krishna, Bhishma prepares to impart his final, most precious wisdom: the Sri Vishnu Sahasranama.

The entire discourse is built upon six fundamental questions asked by Yudhishtira in the *Anushasana Parva*:

❓ 6 Questions, 1 Answer...

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥

kimekaṃ daivataṃ loke kiṃ vāpyekaṃ parāyaṇam |
stuvantaḥ kaṃ kamarcantaḥ prāpnuyurmānavāḥ śubham
||

ko dharmāḥ sarvadharmāṇāṃ bhavataḥ paramo mataḥ |
kiṃ japanmucyate janturjanmasaṃsārabandhanāt ||



Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

This divine discourse is triggered by a precise crisis of intellectual and spiritual inquiry. At the conclusion of the Kurukshetra war, King Yudhishtira approaches Bheeshmacharya on his bed of arrows and poses six fundamentals, escalating queries (Shad-Prashna) to discover the ultimate axis of human life:

1. Who is the one Supreme Deity above all? (*Kim ekam daivatam loke?*)
2. What is the ultimate, absolute refuge? (*Kim vāpyekam parāyaṇam?*)
3. By praising whom do human beings attain auspicious welfare? (*Stuvantaḥ kam?*)
4. By worshipping whom do they achieve liberation? (*Kam arcantaḥ?*)
5. What is considered the highest, most superior Dharma of all? (*Ko me sarva-dharmāṇām dharmah paramo mataḥ?*)
6. By what repetition or chanting can a bound soul cross the ocean of birth and death? (*Kim japan mucyate jantuḥ janma-samsāra-bandhanāt?*)

The Single Answer from Bhishma...

Bhishma identifies **Bhagawan Vishnu** (the all-pervading Supreme Truth) as the singular answer to all six inquiries. He responds with the following core insights:

- The Supreme Being: The one God and ultimate refuge is the Eternal Father of all creatures, who is the most auspicious and pure.

- **The Greatest Practice:** Mankind attains true peace and prosperity by always praising and worshipping the "Lotus-Eyed One" (Pundarikaksha) with devotion.
- **The Greatest Dharma:** Among all paths, the most superior dharma is the constant adoration of the Supreme God through hymns and meditation.
- **The Path to Liberation:** One who daily chants the Thousand Names (*Sahasranama*) of the Lord is released from the bondage of *Samsara* (the cycle of rebirth) and all sorrows.

This document compiles the Dasha-Shloki Gunotkarsha—a meticulously selected sequence of ten foundational verses delivered by Bheeshmacharya as the direct, definitive answer to these questions.

While these verses traditionally form the introductory dialogue (*Poorvabhaga*), they serve a far deeper purpose under the light of *Tattvavada* (the Madhva School of Vedanta). They constitute a deliberate, concentrated exalting of the infinite, flawless attributes (*Gunotkarsha*) of Lord Narayana, systematically demonstrating that He alone satisfies all six inquiries of the seeking soul.

The Spiritual Caliber of the Preceptor: Bheeshmacharya as an Aparoksha Jnani...

To fully appreciate the absolute authority of the *Dasha-Shloki*, the seeker must realize that Bheeshmacharya is no ordinary soul. In accordance with the Puranic revelations and the *Taratamya* framework of the Madhva School, he is a *Daivamsha Sambhoota*—a divine descent of Dyaus, the chief of the celestial *Asta-Vasus*. He is a highly evolved *Devata* and a realized Aparoksha Jnani who possesses direct, uninterrupted perception of the Supreme Lord.



When Yudhishtira (Dharmaraja) approaches him with his six foundational queries, Bhishma does not speak from intellectual hesitation or theoretical speculation. Instead, his response is a spontaneous, ecstatic overflow of his own inner realization.

Crucially, this discourse is not a product of independent volition; it is Sri Krishna Himself who acts as the inner regulator (*Antaryami*), granting the ultimate *prerana* (divine inspiration) to Bheeshmacharya to speak these eternal truths. Lying on a bed of arrows, with the Supreme Lord Sri Krishna standing directly before him, this great *vasu devata* uses his final moments to deliver absolute *tattva-nirnaya*, definitively re-establishing *Hari Sarvottamatva* as the ultimate, unshakeable truth of all existence.

The Theological Foundation: Hari Sarvottamatva

Central to the philosophy of Sri Madhvacharya (Ananda Tirtha) is the unshakeable truth of Hari Sarvottamatva—that Lord Vishnu is the Supreme Absolute Reality, possessing infinite auspicious attributes (*Nirdoṣa-Kalyāṇa-Guṇa-Paripūrṇa*), entirely independent (*Svatantra*), and supreme over all other entities.

Bheeshmacharya does not speak here as a worldly grandfather, but as a realized preceptor (*Acharya*). Before delivering the one thousand names, he establishes the intellectual and meditative framework for the devotee. Through these ten verses, he methodically demonstrates that:

1. The Universe is Real (**Jagat Satyatva**): Sri Hari is *Jagatprabhu* and *Jagannatha*—the active, independent controller of a real, objective universe, completely rejecting the notion that creation is an illusion (*Mithya*).
2. Cosmic Hierarchy (**Taratamya**): Vishnu stands unrivaled at the apex of the spiritual hierarchy. He is *Devadevam* and *Maheshvaram*—the Lord whom even the highest presiding deities (*Abhimani Devatas* like Chaturmukha Brahma, Mukhya Prana, and Rudra) worship and depend upon.
3. The Absolute Independent Cause: He is strictly the Efficient Cause (**Nimitta Karana**) who projects, vitalizes, and restfully shelters the souls during creation (*Srishti*) and dissolution (*Pralaya*).

Purpose of this Script

This *Dasha-Shloki* structure has been curated to maintain absolute philosophical unity. By intentionally bypassing the operational and structural verses (which detail the Rishi, Metre,

and Mantra tokens), this script provides an uninterrupted stream of pure contemplation (*Anusandhana*).

It transitions the seeker from an understanding of the Lord's cosmic majesty into a state of absolute, personal surrender (*Prapatti*). This sequence ensures that when the devotee proceeds to the chanting of the thousand names, their intellect is firmly anchored in the truth of their own eternal dependency (*Paratantratva*) on the grace (*Prasada*) of the independent *Bimba* (the Lord within).

Road Map of Dasa-sloki gunotkarsha by Bheeshmacharya

Sloka Number	Original SVSN Order	Sanskrit Opening	Philosophical Theme	Operational Focus
Sloka 1	Sloka 5	Jagatprabhum devadevam...	Hari Sarvottamatva & Jagat Satyatva Establishing the Lord as the absolute ruler of a real universe and head of the Taratamya hierarchy.	Declaration of Sovereignty
Sloka 2	Sloka 6	Tameva cārcayannityam...	Exclusive Ananya Bhakti Directing mind, speech, and body exclusively toward the immutable, independent Bimba.	Tri-Karana Worship

Sloka 3	Sloka 7	Anādinidhanam viṣṇum...	The Eternal, Active Perceiver Vishnu as the uncaused Cause who actively pervades and witnesses all creation without taking on its defects.	The Supreme Witness
Sloka 4	Sloka 8	Brahmaṇyam sarvadharmajñam...	The Source of Revelation & Law The ultimate patron of the Vedas and the absolute, perfect administrator of cosmic justice and Dharma.	Protector of Veda & Dharma
Sloka 5	Sloka 9	Eṣa me sarvadharmāṇām...	Sadhana Taratamya Declaring Nama- Sankirtana as the absolute king of all spiritual duties, accessible to all human beings.	Highest Path of Devotion
Sloka 6	Sloka 10	Paramam yo mahattejah...	Guna-Paripurnatva Vishnu as the supreme, independent source of all light, knowledge, energy, and cosmic power.	Supreme Cosmic Luminary

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

Sloka 7	Sloka 11	Pavitrāṇām pavitraṁ yo...	The Ultimate Refugium The intrinsic source of all purifying energy and the unchangeable, eternal Father (Avyayaḥ Pitā) of all souls.	Absolute Purifier & Father
Sloka 8	Sloka 12	Yatataḥ sarvāṇi bhūtāni...	Independent Cosmic Governance Vishnu as strictly the Nimitta Karana (Efficient Cause) who projects and restfully shelters the entire universe.	Cause of Srishti & Pralaya
Sloka 9	Sloka 13	Tasya lokapradhānasya...	Destruction of Real Bondage Inviting the seeker to listen to the names to draw down the Hari-Prasada that destroys real karmic sins and fears.	Invitation to Nama-Japa
Sloka 10	Climax Verse	Viṣṇuṁ jiṣṇuṁ mahāviṣṇuṁ...	Svaroopā-Gatā-Bheda- Abheda & Sharanagati The ultimate personal surrender (Namāmi) to the non-different, multi-formed, demon- destroying Purushottama.	Grand Climax & Surrender

The *Dasha-Sloki Gunotkarsha* is a ten-verse script by Bheeshmacharya that extols the supreme attributes of Lord Vishnu, emphasizing his role as the creator and sustainer of the world. It highlights the importance of constant devotion and worship in overcoming worldly suffering to achieve liberation.

भीष्माचार्यकृत-दशश्लोकी-गुणोत्कर्षः (1-10)

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रं पुरुषः सततोत्थितः ॥ १ ॥

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ २ ॥

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ३ ॥

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ४ ॥

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यदद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चयन्नरः सदा ॥ ५ ॥

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ६ ॥

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ ७ ॥

यततः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ८ ॥

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

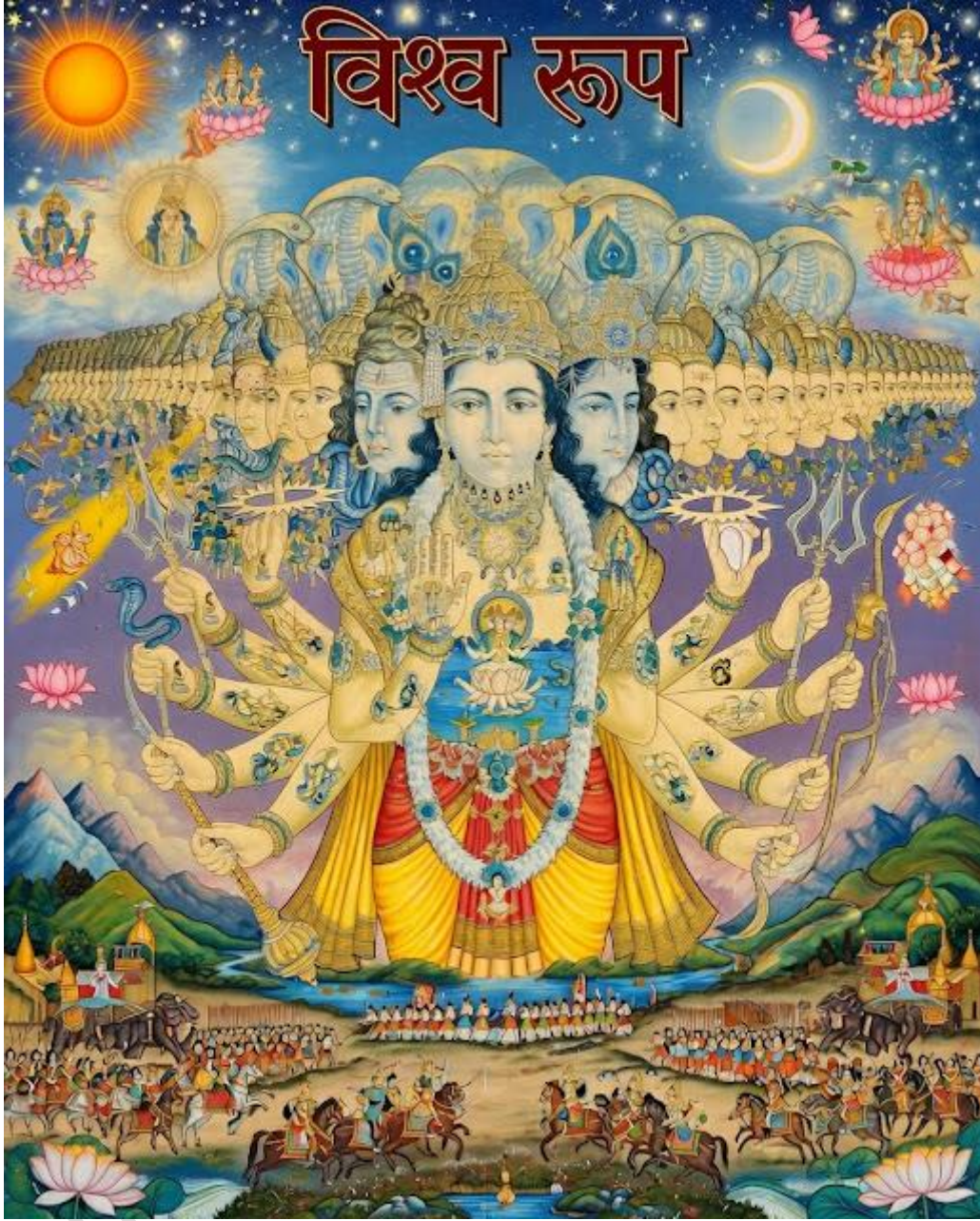
तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ ९ ॥
विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूप दैत्यान्तं नमामि पुरुषोत्तमम् ॥ १० ॥

jagatprabhum devadevam anantaṁ puruṣottamam |
stuvannāmasahasreṇa puruṣaḥ satatotthitaḥ || 1 ||
tameva cārcayannityaṁ bhaktyā puruṣamavyayam |
dhyāyan stuvannamasyaśca yajamānastameva ca || 2 ||
anādinidhanam viṣṇum sarvalokamaheśvaram |
lokādhyakṣam stuvannityaṁ sarvaduḥkhātigo bhavet || 3 ||
brahmaṇyaṁ sarvadharmajñam lokānām kīrtivardhanam |
lokanātham mahadbhūtaṁ sarvabhūtabhavodbhavam || 4 ||
eṣa me sarvadharmajñam dharmo'dhikatamo mataḥ |
yadbhaktyā puṇḍarīkāṣam stavairarcennaraḥ sadā || 5 ||
paramaṁ yo mahattejaḥ paramaṁ yo mahattapaḥ |
paramaṁ yo mahadbrahma paramaṁ yaḥ parāyaṇam || 6 ||
pavitrāṇām pavitraṁ yo maṅgalānām ca maṅgalam |
daivataṁ devatānām ca bhūtānām yo'vyayaḥ pitā || 7 ||
yatataḥ sarvāṇi bhūtāni bhavantyādiyugāgame |
yasmimśca pralayaṁ yānti punareva yugakṣaye || 8 ||
tasya lokapradhānasya jagannāthasya bhūpate |
viṣṇornāmasahasraṁ me śṛṇu pāpabhayāpaham || 9 ||
viṣṇum jiṣṇum mahāviṣṇum prabhaviṣṇum mahēśvaram |
anēkarūpa daityāntaṁ namāmi puruṣōttamam || 10 ||

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>



Commentary

SLOKA - 1

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

*jagatprabhum devadevam anantam puruṣottamam |
stuvannāmasahasreṇa puruṣaḥ satatotthitaḥ ||*

Summary of the Meaning (Tatparya)

By remaining ever-alert, resolute, and constantly endeavoring in spiritual practice, an individual soul (Jiva) should praise the Supreme Lord through His thousand names. Bheeshmacharya declares that the object of this praise is Lord Narayana, who is the absolute Master of the real universe, the Supreme Ruler over all other gods, infinite in His flawless attributes, and the highest Supreme Person who transcends both bound souls and His eternal consort, Sri Mahalakshmi. Through this constant loving praise, a devotee crosses over all worldly miseries and attains ultimate liberation by His grace.

Word-by-Word Meaning (Pada-Artha)

- पुरुषः (Puruṣaḥ): The individual soul (Jiva). Jiva is an eternal, atomic reality completely dependent (*paratantra*) on the Lord.
- सततोत्थितः (Satatotthitaḥ): Always alert, vigilant, and intensely endeavoring. It signifies a seeker endowed with firm detachment (*vairagya*) and focused devotion (*bhakti*).
- नाम-सहस्रेण (Nāma-sahasreṇa): By the thousand names (which describe the infinite, auspicious attributes of the Lord).
- स्तुवन् (Stuvan): Praising or singing the glories (with deep philosophical understanding of the names' meanings).
- जगत्-प्रभुम् (Jagat-prabhum): The Sovereign Ruler, Sustainer, and Creator of the universe (*Jagat*).

- देव-देवम् (Deva-devam): The God of all gods; the ultimate Supreme Divine Being who commands all presiding deities.
- अनन्तम् (Anantam): The Infinite One; completely unconditioned by space, time, or limitations, and full of limitless virtues.
- पुरुष-उत्तमम् (Puruṣottamam): The Supreme Person; the highest among all conscious entities.

Philosophical Commentary (Bhashya)

- **Jagatprabhum** (The Lord of a Real Universe): In complete contrast to illusionist philosophies (*Mayavada*), the Madhva school firmly establishes *Jagat Satyatva*—the absolute, objective reality of the universe. Bheeshmacharya uses the word *Jagatprabhum* to emphasize that Lord Narayana is the true *Svatantra Karta* (Independent Agent) who creates, sustains, and controls a real world. He is not the ruler of an illusion, but the active Master of a creation that operates under His absolute will.
- **Devadevam** (The Sovereign of the Cosmic Hierarchy): *Taratamya* (the strict spiritual hierarchy of souls) is a foundational pillar of Dvaita theology. At the apex sits Lord Vishnu, completely matchless and superior (*Asamaurdhva*). By calling Him *Devadevam*, Bheeshmacharya asserts *Hari Sarvottamatva* (the supreme lordship of Hari). He is the Lord of even the highest *Abhimani Devatas* (the presiding deities like Chaturmukha Brahma, Mukhya Prana/Vayu, Garuda, Sesha and Rudra). All gods derive their power and status solely from Him.
- **Anantam** (Guna-Paripurnatva): In Dvaita Vedanta, *Anantam* (Infinite) does not mean a formless, featureless void or an

attributeless absolute (*Nirguna*). Instead, it means *Nirdosha-Kalyana-Guna-Paripurnatva*—One who is absolutely full of infinite, flawless, auspicious attributes. His form (*Vigraha*), knowledge, bliss, and mercy are limitless and unconditioned by time or space.

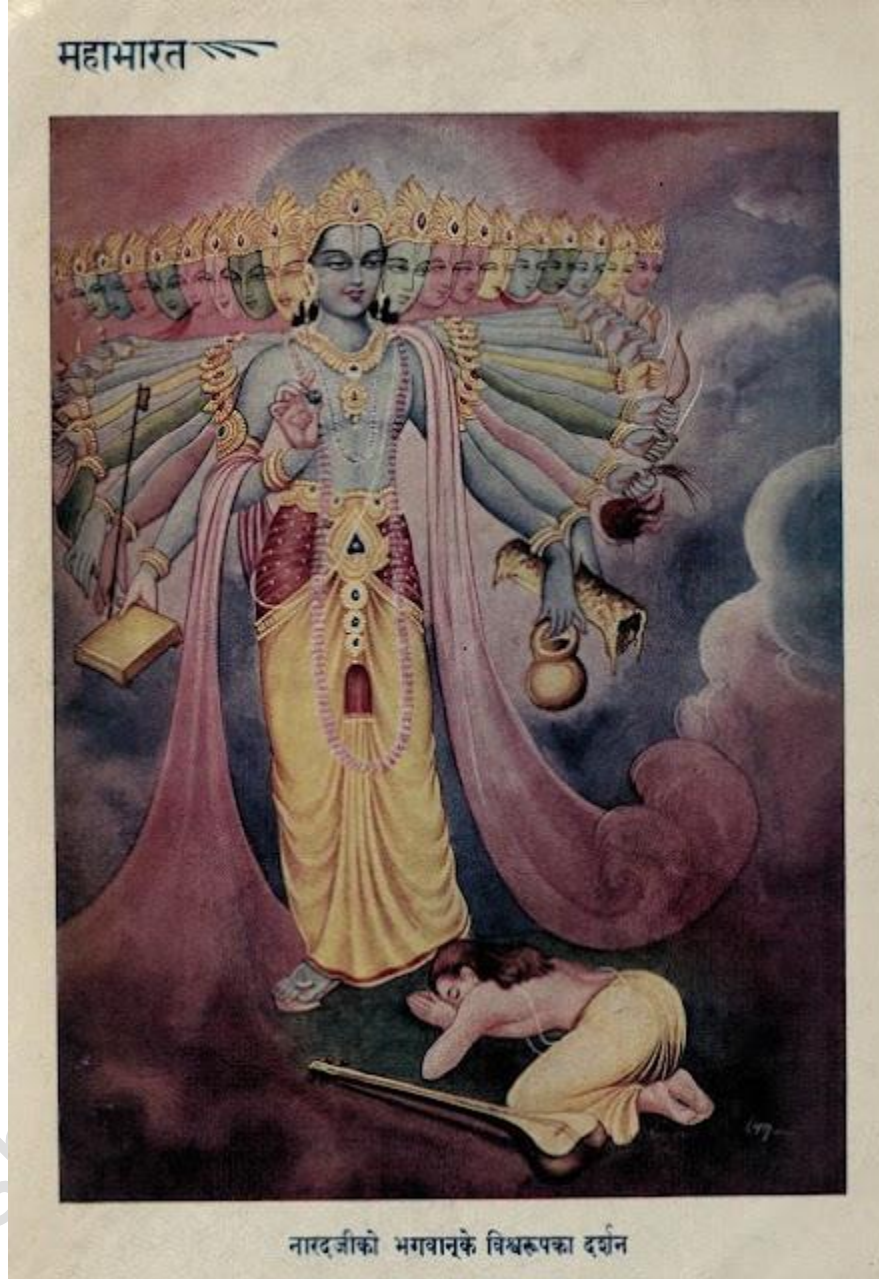
- **Purushottam** (Superiority Over All Conscious Entities): As defined by Lord Krishna in the Bhagavad Gita (Chapter 15), *Purushottama* means He who transcends both the *Kshara Purusha* (the mutable, bound, or liberated individual souls) and the *Akshara Purusha* (Sri Mahalakshmi, who is eternally liberated, all-pervading, and changeless). By addressing Him as *Purushottama*, Bheeshmacharya clarifies that even Lakshmi Devi—the supreme mediator and *Chit-Prakriti*—is dependent on Narayana. The Lord stands infinitely distinct from both matter (*Jada*) and all spirits (*Chetana*).
- **Purusah Satatottithah** (The Path of Dependent Devotion): The Jiva is a reflection (*Pratibimba*) of the Lord (*Bimba*). For the soul to realize its intrinsic bliss, it must constantly orient itself toward its Source. Bheeshmacharya uses *Satatottithah* to indicate that liberation requires active, vigilant effort and unceasing *Bhakti* (devotion). Chanting the thousand names (*Stuvan*) with this alert mind is the ultimate form of *Upasana* (worship) that pleases Sri Hari, leading to *Aparoksha Jnana* (direct perception) and final release (*Mukti*).

SLOKA – 2

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥

*tameva cārcayannityam bhaktyā puruṣamavyayam |
dhyāyan stuvannamasyaśca yajamānastameva ca ||*



Summary of the Meaning (Tatparya)

By offering worship to Him alone daily with unswerving devotion, meditating upon Him, praising Him, and bowing down before Him, the worshipper reaches the Supreme Goal.

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

Bheeshmacharya emphasizes that the sole object of all spiritual acts is that immutable, imperishable Supreme Person (*Avyaya Purusha*), Lord Narayana. Every faculty of the devotee—intellect through meditation, speech through praise, and body through prostration—must be continuously and exclusively dedicated to Him alone (*Tam Eva*) to break the bonds of worldly existence.

Word-by-Word Meaning (Pada-Artha)

- तम् एव (Tam Eva): Him alone (referring exclusively to Lord Vishnu, the independent Supreme Being).
- च (Ca): And.
- अर्चयन् (Arcayan): Worshipping (performing ritualistic worship, offering flowers, water, and daily services).
- नित्यम् (Nityam): Constantly, perpetually, or daily without break.
- भक्त्या (Bhaktyā): With pure, unadulterated devotion born out of the knowledge of the Lord's absolute supremacy.
- पुरुषम् (Puruṣam): The Primordial Person, who fills the entire creation and dwells within all hearts as the inner controller.
- अव्ययम् (Avyayam): The Immutable or Imperishable One; He who undergoes no decay, modification, or loss of attributes.
- ध्यायन् (Dhyāyan): Meditating (constantly holding His divine form and virtues in the mind).
- स्तुवन् (Stuvan): Praising (chanting His glories and names aloud or mentally).

- नमस्यन् च (Namasyan Ca): And offering prostrations (surrendering one's ego by bowing down physically and mentally).
- यजमानः (Yajamānaḥ): The sacrificer or the performing devotee who offers his very self as an act of worship.
- तम् एव च (Tam Eva Ca): And to Him alone (reemphasizing absolute exclusivity).

Philosophical Commentary (Bhashya)

- **Tam Eva** (The Principle of Exclusive Worship): Bheeshmacharya repeats *Tam Eva* (Him alone) twice in this short verse. This is interpreted as a strict injunction for *Ananya Bhakti* (exclusive devotion). True liberation cannot be achieved by treating the Supreme Lord on par with lesser deities. Worship must be directed solely to Lord Narayana as the ultimate source of all power, while other deities are honored strictly in accordance with their position in the cosmic hierarchy (*Taratamya*), as servants of Vishnu.
- **Avyayam** (The Changeless Reality): The word *Avyaya* signifies that Lord Vishnu is completely free from the six types of modifications (*Shad-bhava-vikara*) like birth, growth, decay, and death that afflict material bodies. In Dvaita, even when the Lord manifests in various Avatara forms (such as Rama or Krishna), He remains *Avyaya*—His divine body undergoes no material change, and He retains His full, infinite potency and blissful nature without the slightest diminishment.
- **Bhaktya** (Devotion Rooted in Knowledge): Sri Madhvacharya defines Bhakti as "the firm, unshakeable love for the Supreme Lord, which exceeds all other attachments,

and is firmly rooted in a deep understanding of His infinite supremacy" (*Mahatmya-jnana-purvakas-tu-parah-sneho-bhaktiriti-iryate*). Bheeshmacharya's use of *Bhaktya* indicates that mere mechanical ritual is insufficient. The acts of worshipping (*Arcayan*), meditating (*Dhyayan*), and praising (*Stuvan*) must be saturated with this profound, loving awareness of Hari's *Sarvottamatva*.

- **Integration of Tri-Karana Pavitrata** (Purity of Mind, Speech, and Body): Bheeshmacharya outlines a comprehensive spiritual discipline that engages every aspect of the Jiva's existence: *Dhyayan* (Mind) fixes the intellect on the *Bimba* (the Lord within); *Stuvan* (Speech) utilizes the vocal faculties to sing the thousand names; *Arcayan* & *Namasyan* (Body) offer physical worship and complete prostration. When a devotee (*Yajamānah*) engages their entire being in this manner, it purifies the soul's subtle body, destroys past karma, and prepares the Jiva for *Aparoksha Jnana* (direct vision of the Lord).
- **Nityam** (Continuous Sadhana for the Dependent Soul): Because the Jiva is eternally dependent (*Paratantra*) on Sri Hari for its very existence, awareness, and bliss, worship cannot be an occasional activity. It must be *Nityam*—a perpetual, lifelong current of consciousness. The soul acknowledges that its spiritual progress is entirely dependent on the grace (*Prasada*) of the *Avyaya Purusha*, which is drawn down through unceasing devotion.

SLOKA - 3



अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

anādinidhanam viṣṇuṁ sarvalokamaheśvaram |
lokādhyakṣaṁ stuvannityaṁ sarvaduḥkhātigo bhavet ||

Summary of the Meaning (Tatparya)

By constantly and daily praising the Lord, a devotee completely crosses over all worldly miseries and sorrows. Bheeshmacharya describes the object of this praise as Lord Vishnu, who is without beginning or end, the supreme all-pervading Ruler of all the worlds, and the sovereign Witness who directly

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

perceives and governs every living and non-living entity in existence.

Word-by-Word Meaning (Pada-Artha)

- अनादि-निधनम् (Anādi-nidhanam): One who has neither a beginning (*anādi*) nor an end (*nidhana*); the eternal, uncaused Cause.
- विष्णुम् (Viṣṇum): The all-pervading Supreme Lord (derived from the root *viś*, meaning to enter or pervade).
- सर्व-लोक-महेश्वरम् (Sarva-loka-maheśvaram): The supreme Lord (*maheśvara*) of all the worlds (*sarva-loka*); the ultimate controller of all realms and their presiding deities.
- लोकाध्यक्षम् (Lokādhyaṁkṣam): The direct Witness and Supervisor of the universe; He who observes all actions and thoughts of all souls.
- स्तुवन् (Stuvan): Praising or singing His glories.
- नित्यम् (Nityam): Daily, continuously, and without break.
- सर्व-दुःख-अतिगः (Sarva-duḥkha-atigaḥ): One who completely transcends (*atiga*) all forms of misery (*sarva-duḥkha*).
- भवेत् (Bhavet): Becomes (or would certainly become).

Philosophical Commentary (Bhashya)

- **Anadi-nidhanam** (The Absolute Independence of Hari): Time (*Kala*) is a real entity, and Lord Vishnu is its absolute controller. While Jivas are eternal, but undergo bondage and liberation, and material objects are created and destroyed, Lord Vishnu is *Anadi-nidhanam*—totally untouched by the

phases of time. He is the *Svatantra* (Independent) reality, whereas everything else is *Paratantra* (Dependent) on Him for its origin, existence, and transformation.

- **Vishnum** (The Active, Flawless All-Pervasiveness): Unlike schools that view pervasiveness as a passive, characterless space, Sri Madhvacharya explains *Vishnutva* as the active presence of the Lord within every atom of matter (*Jada*) and inside every soul (*Chetana*). He enters everything (*Vyapi*) to control and sustain it from within, yet He remains completely uncontaminated by the defects, limitations, or sufferings of the things He pervades.
- **Sarva-loka-maheśvaram** (The Hierarchy of Rulers): This compound epithet is vital to the principle of *Taratamya* (Cosmic Hierarchy). The worlds have their own local rulers—kings rule parts of the earth, and *Abhimani Devatas* (like Indra, Agni, and even Chaturmukha Brahma) rule higher cosmic realms. However, Vishnu is *Maheśvara* (the Great Lord) over all these *Lokas* and their respective lords. He is the Sovereign of sovereigns, possessing absolute lordship (*Aishvarya*) that is natural to Him and never derived from another.
- **Lokadhyaksham** (The Direct Witness and Inner Controller): The term *Adhyaksha* signifies a supervisor who has direct, flawless perception. Lord Vishnu is the *Sakshi* (Witness) of the entire creation, nothing is hidden from Him. He knows the exact karma, spiritual capacity (*Yogyata*), and innermost thoughts of every individual Jiva. He administers the universe and dispenses the fruits of actions with absolute justice and zero neutrality toward adharma.

- **Sarva-duḥkhātigo Bhavet** (The Nature of Mukti):
Bheeshmacharya explicitly states the fruit of this *Sadhana*: liberation from all miseries. *Mukti* is not the destruction of the soul's identity, nor is it a state of blank unconsciousness. It is the absolute, permanent removal of material suffering (*Samsara*) accompanied by the manifest experience of the Jiva's own intrinsic spiritual bliss (*Svaroopā-Ananda*). By praising Him *Nityam* (continually), the soul earns the *Prasada* (grace) of Vishnu, which is the only force capable of cutting the real bonds of material nature (*Prakriti-bandha*).
-

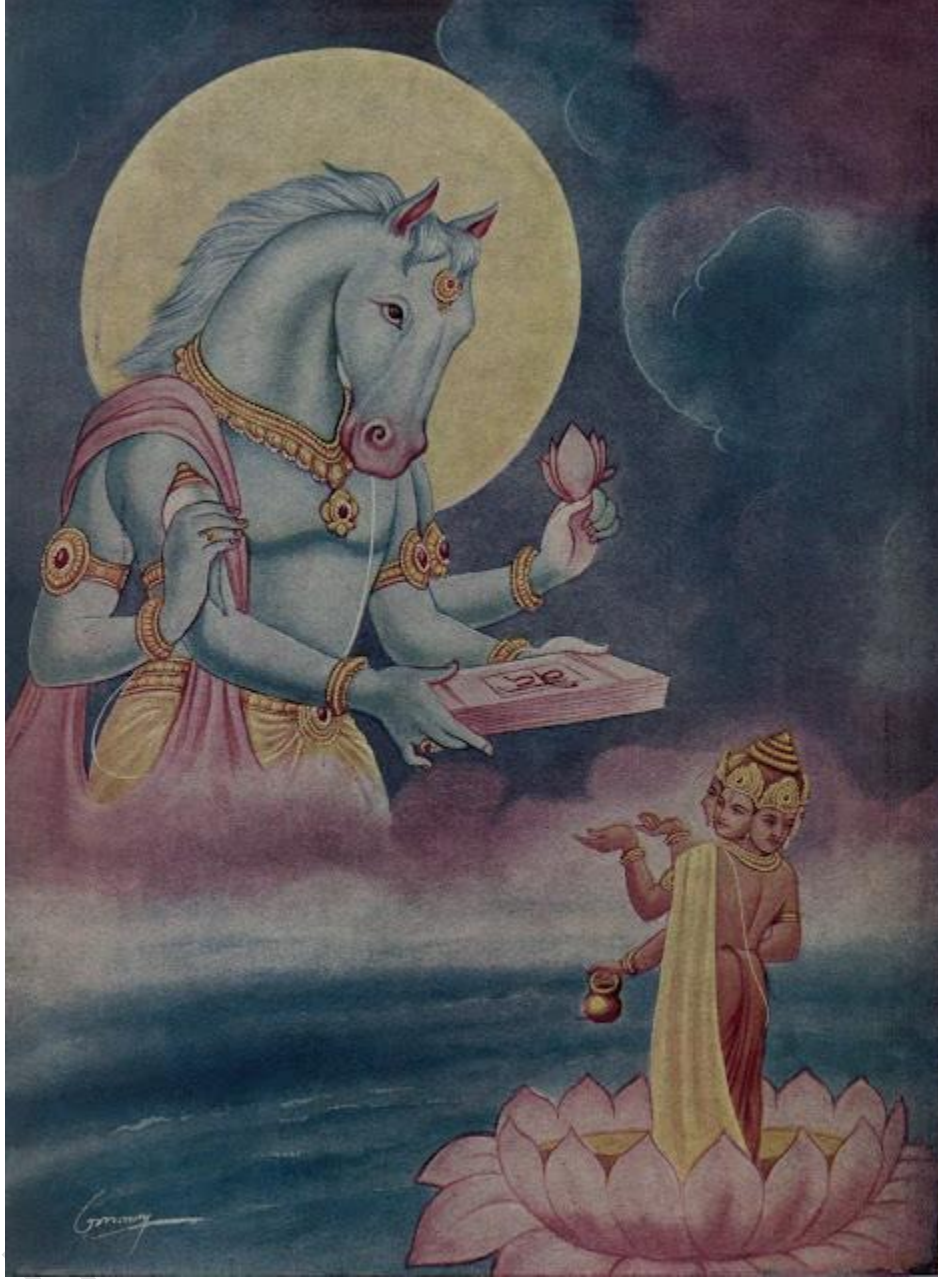
SLOKA - 4

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥

brahmaṇyaṁ sarvadharmajñaṁ lokānāṁ kīrtivardhanam |
lokanāthaṁ mahadbhūtaṁ sarvabhūtabhavodbhavam ||

Summary of the Meaning (Tatparya)

Lord Vishnu is the supreme protector and benefactor of the Vedas, the Brahmanas, and spiritual wisdom; He is the perfect knower of all righteous duties (Dharma). He enhances the true glory and spiritual welfare of all the worlds, and is the ultimate Master and protector of all living beings. He is the most wonderful, infinitely great Reality, and the primordial source from whom the existence, birth, and evolution of every living creature originate.



Word-by-Word Meaning (Pada-Artha)

- ब्रह्मण्यम् (Brahmanyam): The benefactor and protector of *Brahma* (the Vedas, spiritual knowledge, and the Brahmanas who preserve it).

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

- सर्व-धर्म-ज्ञम् (Sarva-dharmajñam): The perfect knower of all forms of *Dharma* (righteous actions and laws across all times and cosmic planes).
- लोकानाम् (Lokānām): For all the worlds (and all the living entities residing within them).
- कीर्ति-वर्धनम् (Kīrti-varadhanam): The enhancer of true glory, spiritual fame, and auspiciousness.
- लोक-नाथम् (Lokanātham): The sole Protector, Master, and Refuge of all the worlds.
- महत्-भूतम् (Mahad-bhūtam): The infinitely great, wondrous, and supreme Reality.
- सर्व-भूत-भव-उद्भवम् (Sarva-bhūta-bhava-udbhavam): The source (*udbhava*) from which the birth, existence, and worldly evolution (*bhava*) of all living beings (*sarva-bhūta*) take place.

Philosophical Commentary (Bhashya)

- **Brahmanyam** (The Source and Protector of Vedic Revelation): Vedas are *Apaurusheya* (authorless and eternal) and represent the absolute verbal testimony (*Shabda Pramana*) to know the otherwise unknowable Lord. Sri Madhvacharya explains that Lord Narayana is called *Brahmanya* because He is the sole subject matter of all the Vedas (*Vedais-cha-sarvair-aham-eva-vedyah*). He is also the ultimate benefactor of the *Brahmanas* (those who walk the path of spiritual truth), protecting the transmission of sacred wisdom through cycles of time.

- **Sarva-dharmajñam** (The Absolute Authority on Dharma): Dharma is not an abstract human construct; it is the cosmic law instituted by the divine will of Sri Hari. Vishnu is *Sarva-dharmajñam* because He knows the exact, unadulterated nature of all duties, as well as the intrinsic spiritual capacities (*Yogyata*) of every individual soul. Since He is the perfect knower of Dharma, His laws—communicated through shastras and exemplified by His incarnations—are the ultimate guide for a soul seeking liberation.
- **Lokanātham & Lokānām Kīrtivardhanam** (The True Master and Elevating Force): The title *Lokanatha* means the protector and ruler of all worlds. Jivas cannot protect themselves; their spiritual and material existence depends entirely on the grace of the Lord. Furthermore, He is *Kīrtivardhanam*—He does not seek glory from the world, but rather enhances the spiritual glory and merit of His devotees. When a Jiva acts righteously, it is Vishnu who magnifies that soul's purity and cosmic worth.
- **Mahad-bhūtam** (The Infinitely Great, Wondrous Being): The term *Mahad-bhūtam* identifies Vishnu as the most magnificent, wondrous Reality, completely distinct from any material element or finite soul. While illusionist philosophies interpret this as a formless consciousness, Dvaita Vedanta holds that He is *Mahat* (supreme and infinitely vast) because His divine form is an indivisible, limitless repository of knowledge, power, and pure bliss (*Satchidananda-vigraha*).
- **Sarva-bhūta-bhava-udbhavam** (The Independent Source of All Creation): This epithet directly underscores Sri Madhvacharya's doctrine of *Srishti* (creation). Lord Vishnu is the efficient cause (*Nimitta Karana*) of the universe. He orchestrates the birth, maintenance, and systematic

evolution (*Bhava*) of every single *Chetana* (soul) and *Achetana* (matter). Matter and souls are eternal realities in Dvaita, but their capability to transform, take bodies, and act is entirely vitalized by the independent power of Sri Hari. He commands their entry into the world and provides the field for their spiritual evolution.

SLOKA - 5



एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यदद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चन् नरः सदा ॥

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

*eṣa me sarvadharmāṇām dharmo'dhikatamo mataḥ |
yadbhaktyā puṇḍarīkākṣam stavairarcennaraḥ sadā ||*

Summary of the Meaning (Tatparya)

Of all the various righteous paths and religious duties prescribed in the scriptures, this particular practice is considered by me to be the supreme, absolute highest Dharma: that a human being, with intense and unswerving devotion, should always praise and worship the lotus-eyed Lord Narayana through hymns of His names. Bheeshmacharya here delivers his final, definitive judgment on Yudhishtira's question regarding the highest Dharma.

Word-by-Word Meaning (Pada-Artha)

- एषः (Eṣaḥ): This (path of singing the thousand names of the Lord).
- मे (Me): By me (Bhishma, speaking as an authoritative master of Dharma).
- सर्व-धर्माणाम् (Sarva-dharmāṇām): Out of all the righteous duties and spiritual disciplines.
- धर्मः-अधिकतमः (Dharmaḥ-adhikatamaḥ): The supreme or most superior Dharma (*adhika-tama* represents the highest superlative degree).
- मतः (Mataḥ): Considered, concluded, or adjudged.
- यत् (Yat): Which is; namely that.
- भक्त्या (Bhaktyā): With pure, heartfelt devotion born out of knowledge of His supremacy.

- पुण्डरीकाक्षम् (Puṇḍarīkākṣam): The lotus-eyed Lord (who grants liberation and awakens spiritual vision).
- स्तवैः (Stavaiḥ): Through hymns of praise and chanting His names.
- अर्चेत् (Arcet): Should worship or adore.
- नरः (Naraḥ): A human being (who possesses the rare discrimination to seek liberation).
- सदा (Sadā): Always, continuously, and at all times.

Philosophical Commentary (Bhashya)

- **Dharmo'dhikatamaḥ** (The Hierarchy of Dharmas): Just as there is a cosmic hierarchy among souls (*Taratamya*), there is a strict hierarchy among spiritual actions (*Sadhana*). Vedic rituals, sacrifices (*Yajnas*), charities, and austere penances are valid forms of Dharma, but they are dependent on external materials, specific times, and rigid ritual purity. Bheeshmacharya concludes that Nama-Sankirtana is *Adhikatamaḥ* (supreme) because it requires no external wealth, can be performed by anyone at any place or time, and directly pleases the independent Lord (*Svatantra Hari*). It is the king of all spiritual duties.
- **Bhaktya Pundarikaksham** (The Gracious Look of the Bimba): The epithet *Pundarikaksha* (Lotus-Eyed) holds a beautiful meaning. The individual soul (*Jiva*) is a reflection (*Pratibimba*) trapped in material bondage. It cannot free itself. It requires the *Aparoksha Jnana* (direct vision) and subsequent *Prasada* (grace) of the original source (*Bimba*). By praising the "Lotus-Eyed" Lord with deep *Bhakti*, the

devotee prays for that compassionate glance of Sri Hari. When the Lord looks upon the soul with His blossom-like eyes, the darkness of material ignorance (*Avidya*) is instantly destroyed.

- **Sadā** (Unbroken Meditation and Remembrance): Sri Madhvacharya teaches that spiritual practice must not be a temporary event but a constant state of awareness. Bheeshmacharya uses the word *Sadā* (always) to indicate that while physical rituals have a beginning and an end, the internal orientation of loving remembrance (*Smaran*) and verbal praise (*Stavaiḥ*) must run like a continuous stream of oil (*Tailadhāravat*). This constant connection purifies the subtle body (*Linga Sharira*) of the soul.
- **Narah** (The Purpose of Human Incarnation): By using the specific word *Naraḥ* (a human being), Bheeshmacharya highlights that the human birth is a rare, precious laboratory for spiritual evolution. Only in the human form can a Jiva consciously practice this *Adhikatama Dharma*, accumulate *Sattvika* merit, and systematically clear its karmic debts to earn liberation. To live without praising *Pundarikaksha* is to waste the supreme gift of human embodiment.
- **Stavaie-Arcet** (The Perfect Synthesis of Action and Meditation): Chanting the names is not a mechanical vocal exercise. It is a synthesis where *Stava* (speech) becomes *Archana* (action/worship) and *Dhyana* (meditation on the meanings of those names). When a devotee sings the names with an understanding of the Lord's infinite, flawless attributes (*Guna-Paripurnatva*), it satisfies the ultimate requirement of *Upasana*, paving the clear path to *Mukti*.

SLOKA - 6



परमं यो महत्तेजः परमं यो महत्तपः ।

परमं यो महद्ब्रह्म परमं यः परायणम् ॥

paramam yo mahattejah paramam yo mahattapah |
paramam yo mahadbrahma paramam yah parāyaṇam ||

Summary of the Meaning (Tatparya)

Lord Vishnu is the supreme, infinitely great Luminary (**Mahat Tejah**) who vitalizes all sources of light and knowledge. He is the supreme, infinitely great Penance (**Mahat Tapah**) and the independent reservoir of all cosmic power and ruler-ship. He is the supreme, infinitely vast Absolute Reality (**Mahat Brahma**) full of boundless auspicious attributes, and He is the ultimate supreme Refuge (**Parayanam**) from whom there is no return to worldly bondage.

Word-by-Word Meaning (Pada-Artha)

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

- यः (Yah): Who (referring exclusively to that Supreme Lord Narayana described previously).
- परमम् (Paramam): The absolute highest, supreme, and ultimate (repeated four times for absolute emphasis).
- महत्-तेजः (Mahat-tejah): The infinitely great Light or Luminary; the original source of all physical light and spiritual illumination (knowledge).
- महत्-तपः (Mahat-tapah): The infinitely great Penance; the primeval source of all cosmic energy, independent willpower, and localized control (*aishvarya*).
- महद्-ब्रह्म (Mahad-brahma): The infinitely great Absolute; the ultimate, vast Reality that is unconditionally complete and full of infinite virtues.
- परायणम् (Parāyaṇam): The supreme Goal and ultimate Refuge; the resting place where a liberated soul finds eternal, unshakeable bliss.

Philosophical Commentary (Bhashya)

- **Paramam Mahat Tejah** (The Source of All Light and Knowledge): *Tejas* represents both physical light and the spiritual light of knowledge (*Jnana*). Lord Vishnu is *Paramam Mahat Tejah* because He is the original Illuminator. As established in the Upanishads (*na tatra sūryo bhāti... tam eva bhāntam anubhāti sarvam*), the sun, moon, and fire do not shine by their own strength; they derive their illuminating power entirely from Him. Furthermore, He is the source of the *Jiva*'s intellect, lighting up the soul's inner consciousness so it can perceive reality.

- **Paramam Mahat Tapah** (The Source of Cosmic Power and Will): In everyday language, *Tapas* means austerity or penance. However, Sri Madhvacharya clarifies that when applied to the Supreme Independent Lord, *Tapas* signifies His innate, limitless knowledge, creative willpower (*Aishvarya*), and absolute sovereignty over creation. He does not perform penance to acquire power from someone else. He *is* the ultimate *Tapah*—the primeval energy that fuels Chaturmukha Brahma's creation and Mukhya Prana's cosmic governance. Every ounce of strength in the universe is a tiny drop derived from His infinite reservoir.
- **Paramam Mahad Brahma** (The Infinite Reality Full of Attributes): While illusionist schools interpret *Brahma* here as an attributeless, featureless consciousness (*Nirguna*), the Madhva school vigorously counters this. The word *Brahma* is etymologically derived from the root *bṛh*, meaning "to grow" or "infinitely vast." Bheeshmacharya calls Him *Mahad Brahma* precisely to emphasize His *Guna-Paripurnatva*—He is "vast" because His flawless, auspicious virtues (like bliss, mercy, and power) are infinitely large and completely unconditioned. He is the ultimate concrete Reality, completely distinct from both matter and finite souls.
- **Paramam Parayanam** (The Ultimate, Eternal Destination): The word *Parayanam* consists of *Para* (highest) and *Ayanam* (refuge or goal). There are temporary refuges (like worldly wealth, relationships, or higher planetary realms like Svarga) which eventually collapse. Lord Vishnu is the *Paramam Parayanam*—the ultimate destination. When a dependent Jiva reaches His domain through *Mukti* (liberation), the soul is permanently freed from the cycle of birth and death (*Samsara*). It rests eternally in its own intrinsic spiritual bliss

(*Svaroopā-Ananda*), safely sheltered under the feet of the original *Bimba*.

- **The Significance of Exclusivity (Yah):** By using the relative pronoun *Yah* ("He who is..."), Bheeshmacharya anchors all four of these massive cosmic descriptions into a single, personal Supreme Entity: Lord Narayana. He signals to Yudhishthira that the ultimate absolute of the Upanishads is not an abstract concept, but the very Lord whose thousand names they are about to sing.

Sloka 7

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।

दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥

pavitrāṇām pavitram yo maṅgalānām ca maṅgalam |

daivatam devatānām ca bhūtānām yo'vyayaḥ pitā ||

Summary of the Meaning (Tatparya)

Lord Vishnu is the supreme Purifier of all things that purify, and the absolute embodiment of Auspiciousness among all auspicious things. He is the ultimate God of all cosmic deities, and the immutable, eternal Father of all living beings.

Whatever purity, goodness, or divinity exists anywhere in creation is merely a small reflection derived from the independent, infinite perfection of Lord Narayana.



Word-by-Word Meaning (Pada-Artha)

- यः (Yah): Who (referring exclusively to Lord Vishnu).
- पवित्राणाम् पवित्रम् (Pavitrāṇām pavitram): The Purifier of all purifiers; the ultimate source of absolute sanctity.
- मङ्गलानाम् च मङ्गलम् (Maṅgalānām ca maṅgalam): And the most Auspicious among all auspicious things; the essence of all well-being and goodness.
- दैवतम् देवतानाम् च (Daivatam devatānām ca): And the supreme God over all cosmic deities (*Devatas*).

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

- भूतानाम् (Bhūtānām): Of all living creatures and elements in existence.
- अव्ययः पिता (Avyayaḥ pitā): The immutable, changeless, and eternal Father.

Philosophical Commentary (Bhashya)

- **Pavitrāṇām Pavitram** (The Ultimate Purifier): In ritual practice, entities like the river Ganga or fire purify. However, they do not possess independent power. They derive their purifying potency entirely from Bhagawan Vishnu dwelling within them as their inner controller (*Antaryami*). While contact with the material world stains the individual souls (*Jivas*), nothing can ever contaminate Sri Hari.
- **Daivataṁ Devatānām**: This line explicitly reinforces the doctrine of Taratamya (cosmic spiritual hierarchy). The various *Devatas* (like Indra, Surya, and even Rudra, Chaturmukha Brahma) are real, powerful cosmic administrators, but they are *Paratantra* (dependent) who receive their positions and powers through the command of Sri Hari.
- **Avyayaḥ Pitā** (The Eternal Father): A biological father gives a temporary material body, but Lord Vishnu is the *Avyayaḥ Pitā*—the immutable, imperishable Father of all *Bhutas*. His fatherly protection is eternal, changeless, and unflinching, keeping all souls safely sheltered even during the cosmic dissolution (*Pralaya*).

Sloka 8

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>



यततः सर्वाणि भूतानि भवन्त्यादियुगागमे ।

यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥

yatataḥ sarvāṇi bhūtāni bhavantyādiyugāgame |
yasmimśca pralayaṁ yānti punareva yugakṣaye ||

Summary of the Meaning (Tatparya)

By whose supreme will and independent effort all living beings and cosmic elements manifest into active existence at the dawn of the cosmic cycle (*Adi-yugagame*), and into whom alone they completely dissolve and return for restful shelter at the time of cosmic dissolution (*Yuga-kshaye*).

Word-by-Word Meaning (Pada-Artha)

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

- यततः (Yatataḥ): By whose supreme independent effort and active execution.
- सर्वाणि भूतानि (Sarvāṇi bhūtāni): All living entities (souls) and physical elements of creation.
- भवन्ति (Bhavanti): Come into visible, active manifestation; take birth and form.
- आदि-युग-आगमे (Ādi-yuga-āgame): At the arrival of the very first epoch; the dawn of a new cycle of creation (*Srishti*).
- यस्मिन् च (Yasmiṁśca): And into whom alone.
- प्रलयम् यावन्ति (Pralayaṁ yānti): Attain dissolution; return to a subtle, dormant state of restful shelter.
- पुनः एव (Punareva): Again certainly.
- युग-क्षये (Yuga-kṣaye): At the destruction or end of the cosmic epoch (*Pralaya*).

Philosophical Commentary (Bhashya)

- **Yatataḥ** – Nimitta Karana: Lord Vishnu is strictly the Nimitta Karana (Efficient / Instrumental Cause) of the universe, and *never* the Material Cause (*Upadana Karana*). The word *Yatataḥ* (effort or active execution) proves that creation is an act of the Lord's supreme, independent willpower (*Svatantra-Iccha*). He does not transform His own divine body into the world, nor is the world an illusion.
- The Nature of Pralaya: *Pralaya* (dissolution) does not mean the total annihilation or destruction of the souls, nor does it mean that the soul merges and loses its identity in God.

Pralaya is a state of deep, restful containment where all individual *Jivas* enter into the cosmic body of Bhagawan Narayana, fully preserving their distinct individuality.

Sloka 9



तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।

विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥

tasya lokapradhānasya jagannāthasya bhūpate |
viṣṇornāmasahasraṁ me śṛṇu pāpabhayāpaham ||

Summary of the Meaning (Tatparya)

Bhishma Pitamah addresses King Yudhishtira, saying: "O Sovereign of the Earth! Hear from me now the thousand names of that Supreme God Vishnu, who is the foremost, unmatched Ruler of all the worlds and the independent Master of the universe. This sacred chanting is the ultimate destroyer of all sins and the fears born of worldly bondage."

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

Word-by-Word Meaning (Pada-Artha)

- तस्य (Tasya): Of Him (referring directly to that Supreme Lord Narayana defined previously).
- लोक-प्रधानस्य (Loka-pradhānasya): Of Him who is the chief, foremost, and supreme Sovereign among all realms and conscious beings.
- जगत्-नाथस्य (Jagat-nāthasya): Of the absolute Lord, Protector, and independent Master (*Natha*) of the moving and non-moving universe (*Jagat*).
- भूपते (Bhūpate): O King! / O Lord of the Earth (address to Yudhishthira).
- विष्णोः (Viṣṇoḥ): Of Lord Vishnu (the all-pervading Supreme Being).
- नाम-सहस्रम् (Nāma-sahasram): The thousand names (which accurately declare His infinite auspicious attributes).
- मे (Me): From me.
- शृणु (Śṛṇu): Listen (with deep concentration, faith, and philosophical inquiry).
- पाप-भय-अपहम् (Pāpa-bhaya-apaham): That which completely uproots, destroys, and carries away (*apaham*) both sins (*pāpa*) and the terrifying fear of worldly existence (*bhaya*).

Philosophical Commentary (Bhashya)

- Loka-pradhānasya (Apex of Taratamya): The word *Pradhāna* means the chief or the foremost. Bhagawan Vishnu is *Loka-*

pradhāna—the unrivaled Apex of the universe. He stands entirely distinct from all other conscious entities as their supreme commander, possessing natural, underived excellence (**Hari Sarvottamatva**).

- Jagannāthasya (Master of a Real Universe): Bhishma utilizes *Jagannātha* to reaffirm that the universe (*Jagat*) is an absolute, objective reality (*Jagat Satyatva*) and that it possesses a real, active Master (*Natha*).
- Pāpa-bhaya-apaham (Liberation by Grace): Sins (*Pāpa*) are real accumulated karmic obstructions that cloud the soul's natural spiritual vision. Sri Madhvacharya teaches that when a soul listens to these names with a mind awakened by *Mahatmya-Jnana* (knowledge of His greatness), the downpour of Hari-Prasada (Vishnu's grace) systematically dissolves the hard knot of past karma.

Sloka 10

(The Grand Climax)

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।
अनेकरूप दैत्यान्तं नमामि पुरुषोत्तमम् ॥

viṣṇum jiṣṇum mahāviṣṇum prabhaviṣṇum mahēśvaram |
anēkarūpa daityāntaṁ namāmi puruṣōttamam ||

Summary of the Meaning (Tatparya)

I bow down in absolute surrender (*Namami*) to the Supreme Person (*Purushottama*), who is all-pervading (*Vishnu*), eternally victorious over all limitations (*Jishnu*), the source of infinite absolute greatness (*Mahavishnu*), the magnificent creator who commands the universe (*Prabhavishnu*), and the ultimate Lord

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

over all other gods (*Maheshvara*). He assumes countless divine manifestations (*Anekaroopa*) to systematically destroy demonic, negative forces (*Daityantam*) for the protection of His dependent souls.



Word-by-Word Meaning (Pada-Artha)

- विष्णुम् (Viṣṇum): The all-pervading Being who actively sustains creation from within.

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

- जिष्णुम् (Jiṣṇum): The eternally victorious One; He who can never be defeated by time, material bonds, or opposing forces.
- महाविष्णुम् (Mahāviṣṇum): The Great Vishnu; emphasizing His absolute, unconditioned infinity of attributes.
- प्रभविष्णुम् (Prabhaviṣṇum): The extraordinarily powerful source from whom all creation, vitalization, and active power emerges.
- महेश्वरम् (Mahēśvaram): The Sovereign Lord of all lords; the supreme commander of all cosmic administrative deities.
- अनेकरूप (Anēkarūpa): He who possesses and manifests countless divine, non-material forms and incarnations.
- दैत्यान्तम् (Daityāntam): The absolute terminator or destroyer (*antam*) of the demonic forces (*daitya*).
- नमामि (Namāmi): I offer my complete physical, mental, and intellectual prostration and surrender.
- पुरुषोत्तमम् (Puruṣōttamam): The Supreme Person who transcends both mutable souls and His changeless consort, Sri Mahalakshmi.

Philosophical Commentary (Bhashya)

- The Four Forms of 'Vishnu' (The Doctrine of Non-Difference): Notice how the verse repeats variations of the root word: *Viṣṇum*, *Jiṣṇum*, *Mahāviṣṇum*, *Prabhaviṣṇum*. This layout reinforces Svaroopa-Gata-Bheda-Abheda—the doctrine that the Lord's original form, His cosmic expansions, His

attributes, and His actions are absolutely identical, indivisible, and pure *Sat-Chit-Ananda*.

- Anekaroopa (Infinite Form without Materiality): Unlike schools that claim God only has one true form and everything else is a temporary illusion (*Mithya*), Sri Madhvacharya teaches that all forms of Vishnu are completely real, eternal, and non-material. He is *Anekaroopa* because He can manifest infinitely simultaneously without ever fragmenting His divine essence.
- Namāmi Puruṣōttamam (The Climax of Sharanagati): This tenth verse shifts the entire text from a philosophical lecture to a personal act of absolute surrender (Namāmi). By surrendering to *Purushottama*, the Jiva acknowledges its status as *Paratantra* (completely dependent) and seeks the protection of the independent *Bimba* (Lord Vishnu) to cross over the ocean of material existence.

For a deeper dive into the text, read the full Exclusive Commentary Here.

<https://archive.org/details/vishnum-jishnum-maha-vishnum>

SUPPLEMENTARY EXPOSITION

Technical Structure & composition of Vishnu Sahasranama

Before chanting the 1,000 names, the text establishes a precise spiritual and technical architecture. These structural verses define the source, the seer, and the divine energy behind the chant:

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>



The Attributes - Transition to the Names

यानि नामानि गौणानि विख्यातानि महात्मनः ।

ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १४ ॥

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

yāni nāmāni gauṇāni vikhyātāni mahātmanah |
ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtayē ||

The word *Gauṇāni* is crucial here. In Dvaita Vedanta, it does not mean "secondary" or "inferior." It means "**names based on real attributes (Gunas)**". Bhishma is stating that he will declare the names that have been sung by great seers (*Rishis*) which perfectly illuminate the infinite, auspicious qualities of the Supreme Soul (*Mahatman*) for the eternal spiritual welfare (*Bhutaye*) of all dependent Jivas.

Honouring the Seer, Metre, and Deity

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः ।

छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥ १५ ॥

ṛṣirnāmnām sahasrasya vēdavyāsō mahā muniḥ |
chandō'nuṣṭup tathā dēvō bhagavān dēvakīsutah ||

This verse introduces **Sri Vedavyasa** as the Rishi, *Anushtup* as the metre, and **Lord Krishna** (*Devakisutah*) as the supreme Deity. This is a moment of deep *Anusandhana* (contemplation). Sri Madhvacharya establishes that Sri Vedavyasa and Lord Krishna are direct, flawless non-different *Avataras* of Bhagawan Narayana Himself. Thus, the compiler, the subject matter, and the goal are all beautifully anchored in Hari.

Bhashya

- Meaning: The Rishi (sage) of these thousand names of Vishnu is the great sage Sri Vedavyasa; the meter is Anushtup (eight syllables per quarter); and the presiding Deity is Lord Krishna, the son of Devaki Devi.

- Context: This is the standard liturgical introduction to the hymn. It credits Vyasa as the one who "strung the names together" after hearing them from Bhishma.

This hymn was strung together by Bhagawan Veda Vyasa, the author of the Puranas. It is composed of 142 shlokas organized into three blocks:

- The Introduction (13 shlokas): Where Yudhishtira asks six fundamental questions about the one God and the best Dharma.
- The Thousand Names (107 shlokas): The core of the Sahasranama, set in the *Anushtup* meter.
- The Phala Sruti (22 shlokas): The concluding verses detailing the fruits of recitation.

The Spiritual Engineering (Beejam & Shakti)

अमृतांशूद्भवो बीजं शक्तिर्देवकिनन्दनः ।

त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥ १६ ॥

amṛtāṇśūdbhavō bījam śaktirdēvakinandanaḥ |
trisāmā hṛdayam tasya śāntyarthē viniyujyatē ||

This verse lays down the mystical seeds of the stotram. *Amritamshu-udbhavah* is the *Beejam* (the root energy), and *Devakinandana* is the *Shakti* (the dynamic power that elevates the soul). The ultimate purpose of employing this great mantra is *Shantyarthe*—to attain absolute, undisturbed spiritual peace born out of true devotion.

CONCLUDING REMARKS: THE CLIMAX OF SURRENDER

The Transition to Active Devotion

Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>

The journey through the Dasha-Shloki Gunotkarsha represents a deliberate spiritual ascent. Bheeshmacharya begins with a philosophical declaration of Lord Vishnu's sovereignty (*Jagatprabhum*) and systematically expands upon His all-pervasiveness, His role as the eternal witness, and His positioning as the ultimate Father of all living beings (*Avyayaḥ Pitā*).

The true genius of this ten-verse layout lies in its grand finale: Shloka 10 (*Viṣṇum jiṣṇum mahāviṣṇum...*).

While the first nine verses are instructional and declarative—spoken in the third person to define *who* the Lord is—the tenth verse dramatically shifts into the active first person: "Namāmi" ("I bow down / I surrender").

The Synthesis of Knowledge and Love

True devotion (*Bhakti*) is never blind emotion. Sri Madhvacharya defines Bhakti as an intense, unshakeable love for the Supreme God, vastly exceeding all other attachments, firmly rooted in a deep, intellectual understanding of His infinite supremacy (*Mahatmya-Jnana-Purvaka*).

This script fulfills that exact definition. Having contemplated the vastness of His attributes through the first nine shlokas, the devotee's intellect is fully awakened. The final act of bowing down (*Namāmi*) to *Purushottama* is the natural, inevitable consequence of this knowledge. It is the realization that the soul, being completely dependent (*Paratantra*), has no refuge other than the eternally victorious, non-different, demon-destroying *Bimba*.

Spiritual Application

By meditating on this *Dasha-Shloki* script daily, the practitioner purifies the three instruments of action—mind, speech, and body (*Tri-Karana Pavitrata*). It aligns the individual soul with the cosmic current of devotion, invoking the downpour of Hari-Prasada (divine grace).

It is this grace alone, drawn down by the unceasing remembrance of His attributes, that systematically dissolves the hard knots of real material karma (*Karma-bandha*) and delivers the soul into its intrinsic state of eternal, spiritual bliss (*Svaroopā-Ananda*).

श्रीकृष्णार्पणमस्तु
॥ हरि सर्वोत्तम - वायु जीवोत्तम ॥
॥ नाहं कर्ता हरिः कर्ता ॥



Sri Vishnu Sahasranama Bhashya - bhargavasarma



Vishnu Sahasranama Tattva©

Philosophical commentary & Research by bhargavasarma (nirikhi krishna bhagavan)

<https://vishnusahasranamatattva.blogspot.com/>